



A GLIMPSE IN HYDERABAD, CAPITAL OF THE DISTRICT OF THAT NAME, WHOSE NIZAM WAS REPORTED TO HAVE BEEN DEPOSED.



VIEW IN DALHOUSIE SQUARE, CALCUTTA, LOOKING TOWARD THE POST OFFICE. THIS CITY HAS BEEN A SCENE OF RIOTS.



CASHMERE GATE, DELHI, BATTERED BY SHOT AND SHELL—A PERPETUAL REMINDER OF THE MUTINY OF 1857.

TELLS WHY SPIRIT OF REVOLT GROWS IN INDIA

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THE old order is fast passing away in Hindustan. The Hindu's manners and customs are changing as are his currents of thought and outlook on life. Humility was formerly looked upon as one of the noblest attributes of character. Turning the left cheek when smitten on the right was practised with a vengeance. Cowardice was developed and cowardice brought in its train individual and national humiliations.

Happily for Hindustan, the humiliations have been instrumental in bringing about a new consciousness. The soul of this consciousness is militancy. This spirit of militancy in that land of Nirvana is not an attempt at wanton self-aggrandizement; it is rather an attempt at healthy self-assertion and all round harmonious adjustment. The struggle between self-assertion and traditional humiliation is mainly responsible for the dislocation of stereotyped social and political ideals.

So we hear complaints on all sides. Parents complain of the growing disrespect on the part of their children. Teachers complain of a vanishing spirit of reverence in their pupils. The Brahminical priests deplore the loss of erstwhile reverence in the people at large. Upper caste men burn with rage at what they call the unbearable impudence of the lower caste men. And above all the British rulers find it difficult to cope with the unmistakable spirit of revolt.

The spirit of militancy against the British Raj is expressing itself in various ways. Heretofore the Briton in India was an object of terror. The people were afraid of him. A couple of Britons could send a thousand Hindus to flight like a herd of frightened sheep. In the public parks, streets and railroad trains our men and women were flagrantly assaulted and insulted by the Briton. The people dared not retaliate or even complain against a man—rather, a demigod—who belonged to the ruling race. Even when a case was brought before a court the Hindu never received justice against a Briton.

Now the people are not afraid of the Briton any more. The spell of hypnotic spell has been raised. The Nationalist party of India have succeeded in instilling into the minds of the people the spirit of independence that they refuse to take insults without a protest. Fear is giving place to morbid hatred, and hatred is finding expression in taking the laws into one's own hands.

Now if a man in the street is whipped by a Briton in a passing carriage the Hindu cries "Bhoolnatarain" (Hail, Motherland!), a crowd gathers, stops the carriage, takes the Briton out and thrashes him. Similar scenes are enacted in the railroad trains and public parks. Even the enslaved coolies of Assam have more than once thrashed slave owning British tea planters. To cope with the new militant spirit in India high officials have been obliged to issue circulars to the British civil and military officers asking them to be courteous to the Hindus.

But the most radical of the Hindu Nationalists do not believe in these palliative measures. He believes in smoking the British out of India, while retaining their baggage. He is growing in power and following. He advocates any and every means as long as it serves one end—the liberation of India from British rule and the federation of the country under one central government—in other words, a United States of India.

This extremist is turning the pages of Hindu scriptures to find sanction for open or secret war against the British, for India understands



even politics through religion. The Vedas, he asserts, most emphatically enjoin retaliation on alien oppressors. But it is in the Bhagavat Gita that he finds what his heart craves the most—direct injunction to war. So he recites three of the most explicit of such stanzas, in which Krishna, god incarnate, arouses the drooping spirit of Arjuna when the latter refuses to kill his relatives, even though engaged in a righteous war. The stanzas read thus in translation:

"If you are killed in battle you will attain unto heaven; if victorious you will reign, a king on earth. Therefore, arise, O son of Kunti, and decide on nothing but war."

"There is no sin in war, O Arjuna, if you engage in it with pure intentions, equally unaffected by joy or sorrow, gain or loss, victory or defeat."

"Dedicate all your desires for the result of action to me, and concentrate your mind on the Absolute Self, and then, bereft of hope for gain and fear of grief, fight! Arjuna, fight!"

**STREET SCENE
IN CALCUTTA.
CROWD, IN NATIVE
COS-
TUMES, WATCH-
ING EXHIBITION
OF PERFORM-
ING SNAKES.**

And it may be mentioned here, by the way, that the following lines from Ruskin's lecture on war are memorized and recited by the Extremist in season and out of season:

"All the pure arts of peace are founded on war; no great art ever yet rose on earth but

among a nation of soldiers. There is no art among a shepherd people if it remains at peace. There is no art among agricultural people if it remains at peace. * * * There is no great art possible to a nation but that which is based on battle."

**AT THE LEFT
IS PORTRAIT OF
BASANTA KOOMAR ROY, WHO
TELLS OF RISE
OF MILITANT
SPIRIT AMONG
THE HINDUS.**



But when open war is impossible, insurrections and political assassinations are frequent in present day India. Young men of the best families and highest castes are doing most daring deeds to gather money for revolutionary propaganda. Masked, they fall upon rich men's homes with swords and revolvers, torches in hand, and steal money and ornaments. They have been defying the police most courageously. Men of another section of these radicals shoot down British and native officers. Attempts have been made on the lives of viceroys, governors, lieutenant-governors, magistrates, superintendents of police and minor police officers. The present Viceroy, Lord Hardinge, still bears scars of wounds from a bomb thrown at him when he was entering Delhi, the new capital of India, in state. During the last four years there have been at least forty or fifty such cases in India.

That these political nihilists have the open or secret sympathy of a large section of the pub-

lic has been proven more than once. A few years ago one Kanai, a young man, shot to death a compatriot who turned State's witness in a conspiracy case. Kanai was hanged in the Alipur jail, where the act had been committed, and one of the longest processions in the history of Calcutta followed the body to the crematorium. After cremation the ashes were retailed at an exorbitant price.

Another young man was hanged in the same prison within a short time, but the Government did not allow the body to be taken out. It was cremated within the prison walls. But people gathered in thousands around the walls to watch just the smoke in the air. The police find it exceedingly difficult to obtain witnesses, even in crowded streets, parks and bazaars, against young nihilists.

The victory of Japan over Russia focussed the divergent movements of discontent in India into a definite plan—a strong work of propaganda, which has resulted in the hanging or imprisonment of hundreds. The present European war also has given impetus to the revolutionary activities. Newspapers from home are filled with accounts of arrests for political offences.

The British authorities have been obliged to pass a martial law under the provisions of which hundreds of young men are being arrested simply on suspicion and imprisoned without trial. S. Verelst, the *London Times* (London) of June 17:

"So serious is the situation in and around Lahore that European women there (as I am privately informed) have been warned by the authorities to be prepared at a moment's notice to flee for shelter to specified points on hearing certain signals."

Within a comparatively short time there have been riots in Calcutta by the Komagata Maru's passengers, who had returned from Canada; riots in Ceylon, where 2,000 have been imprisoned and many shot; the mutiny at Singapore, which brought to light a widespread international conspiracy for the overthrow of the British rule in India; the conspiracy cases of Multan, Lahore, Karachi and other places, and also the conspiracy case in Meerut district, in connection with which four Indian soldiers were court-martialed and shot to death for their refusal to give information to the police.

In the Punjab 7,000 Sikhs have been imprisoned in a group for conspiring to overthrow the British rulers. In another case about thirty men have been condemned to death. Among these men are many college graduates and professors.

In a court-martial proceeding at Dargah seventeen soldiers were condemned to death for making bombs and cutting telegraph lines. Several others have been deported. In the Delhi forts several soldiers were caught in the act of destroying cannons. In Madras there was a serious riot between mutinous soldiers and the police.

There is a report that the Amir of Afghanistan is planning to cast his lot with the Sultan of Turkey. In that case his first move would be to try to take Beluchistan and then march toward India where the revolutionaries at home give enough trouble to the British Raj. And I have been informed that the Nizam of Hyderabad has been deposed by the British for carrying on secret communications with the Amir of Afghanistan and the Sultan of Turkey. As a Mohammedan the Nizam was of course in sympathy with the Mohammedan rulers. Yipoo Sultan conspired with Napoleon against the British.

The Mohammedans of India will be highly incensed at the reported deposition of the Nizam. And it is certain that other princes have been or are soon to be deposed.

With all her complaints against the British method of administration India has responded splendidly to the danger call of the British empire. Shall England return the courtesy by the insults of a military rule in India? If there is terrorism it will be met by terrorism.